

SATURDAY, DECEMBER 15, 1877.]

[CONFIDENTIAL.]

SELECTIONS
FROM THE
VERNACULAR NEWSPAPERS

PUBLISHED IN THE PANJAB,
NORTH-WESTERN PROVINCES,

GUJARAT, AND CENTRAL PROVINCES,

Received up to 8th December, 1877.

(POLITICAL.)

GENERAL.

THE *Mashir-i-Qaisar* of the 2nd December says that the Government of State of Haidarabad is generally believed to have incurred the displeasure of the Government of India. The late immoderate acts of Sir Salar Jang are the cause of the ill-feeling. He claimed the restitution of Berar. He did not take the young Nizam with him to Bombay to receive His Royal Highness the Prince of Wales. At first sight we feel inclined to accuse him of not acting in accordance with strict reason. At the present time when the Native States enjoy merely nominal independence he was not justified in adopting this mode of behaviour. But on patient reflection we see nothing objectionable in his conduct. No one should be reproved for claiming his rights. The humiliation of disappointment is in itself a sufficient punishment for a petitioner. One of our contemporaries says that Sir Salar Jang received a silver and

Circulation,
300 copies.

not a gold medal at the late Delhi Assemblage, and that this is a clear proof of the displeasure of the Government of India. We are unable to say how far these reports are true. But if they are true the present state of things is to be deeply regretted. Is the Government of India so despotic in its nature that it becomes angry with petitioners without cause? Even suppose that Sir Salar Jang was not right in making a request which he knew would never be granted. This was, however, no sufficient ground for the indignation of the Government of India. It is not a wise policy on the part of the Government to quarrel with its native allies on matters of little or no importance. It should have acted in accordance with its treaty stipulations with the Nizam about the cession of Berar. If, according to any provision of the treaty, the claims of the Nizam are barred by the lapse of time, the Government should have made the matter public. In that case the public would have no reason to doubt the justice of the Government. All trivial matters are promptly published in the *Gazette of India*, while an important matter like the one in question which is calculated to cast a slur upon the British rule is not made public. Such a policy of secrecy tends to raise unnecessary doubts in the minds of the people. In fact the Government should always publish in the *Government Gazette* the correspondence about its dealings with Native Chiefs and the European powers. Nothing could be more acceptable to the people than the statement of reasons for the neutrality of England in the present Turko-Russian war.

Circulation,
450 copies.

The *Rahbar-i-Hind* of the 1st December says that His Honor the Lieutenant-Governor of the Panájb, in the course of his speech delivered at the installation ceremony of the young Rája of Kapurthala, observed that the office of the Superintendent of the Kapurthala State would continue to be reserved for Europeans. The *Civil and Military Gazette* disagrees in the above view, and advocates the rights

of natives with great impartiality. Our contemporary remarks that the English have taken possession of India to teach the natives the art of self-government, and that therefore it is not right on the part of the Government of India to interfere in the internal affairs of Native States. Our contemporary has also urged very strong arguments against the high salary granted to the Superintendent of the Kapurthala State. The income of the Kapurthala State is much less than that of an ordinary district. In these circumstances we don't see any reason why the pay of the Superintendent of that State should exceed that of Deputy Commissioner. It has been generally noticed that the Government fixes high rates of salary for European officers appointed to serve in Native States without any reference to the income of those States. Look at the income of the Chamba State and the pay of its Superintendent, and the truth of our remarks will be seen. As in Patiala, a council of regency consisting of some officers of the State should be established in Kapurthala; and, if necessary, a well educated and experienced native might be appointed on Rs. 1,000 or Rs. 1,100 a month to assist the council.

 The *Mashir-i-Qaisar* of the 2nd December, after referring to the late grand reception of His Excellency the Governor of Bombay in Junagarh, says that the visits of high European officers to Native States generally put the latter to a very heavy expense.

Circulation,
300 copies.

The *Oudh Punch* of the 4th December publishes a picture in which Sir Salar Jang is represented as a child seated on a chair, the Government of India or rather Lord Lytton as his nurse amusing him with two toys—an elephant and a horse—placed on a large round table. The elephant represents Mr. Oliphant, and the horse the vakíl, who have been lately

Circulation,
230 copies.

dismissed from the service of the Nizam. The picture is headed with a well-known proverb among the natives, which means that the strong man beats the weak and at the same time does not allow him to cry. The following is the piece of advice which the writer administers to Sir Salar Jang :—

“ You must keep quiet. Take care that you do not complain, even if you have just grounds for complaint. Never mind if you do not get your rights. The Native States cannot adopt the motto *Dieu et mon droit*. You must quietly submit to every mark of disrespect and dishonour. If you show the least sign of dissatisfaction, you will have to pay dearly for it. You ought to bear in mind that if you dare complain to the old Lady, you will incur the displeasure of the nurse. And the result of this will be that although the table may be covered with rich viands, you will get nothing but sago* and arrow-root without either sugar or salt ; your toys† will be snatched away from you ; complaints such as these will be constantly sent to the old Lady against you :— this is a very naughty boy, he does not heed us at all, he wishes to put us to shame, &c. The nurse’s maid, too, will frown at you. In these circumstances the best thing that you can do is to sit quiet, affecting simplicity or stupidity.”

Circulation,
300 copies.

The *Kárnámah* of the 3rd December says that the Government of India has of late acquired the habit of supposing that if any of its subjects speaks his mind, he does so from impertinence and disobedience. The public looked at the Oudh amalgamation affair with great surprise. But a still more surprising event has lately taken place. The Government of India has com-

These foot-notes are
added by the writer him-
self.

* Sir Salar Jang received a silver medal instead of a gold one at the late Delhi darbar.
† The despotic order about the banishment of the Private Secretary and the Vakíl from the Haidarabad State.

pelled Sir Salar Jang to discharge Mr. Oliphant, his Private Secretary, from the service of the Haidarabad State. No man approves this act of the Government. Some time ago the Foreign Office told Sir Salar Jang that if he applied for the restitution of Berar, his application would not be entertained by the Viceroy. When he went to England in 1876, his English friends mooted the question of the restoration of Berar in the public press. On this the Secretary of State wrote him a letter intimating that if he had a mind to raise the Berar question he should submit an application through the proper channel. Accordingly on his return from his journey to England, he had a memorial drawn up on the subject by his Private Secretary, Mr. Oliphant, which he presented to the Viceroy at the Delhi Assemblage. This act displeased the Viceroy, and the Government of India reminded him of the warning which was conveyed to him by the late Viceroy. On this Sir Salar Jang showed the Viceroy the despatch of the Secretary of State permitting him to apply for the restoration of Berar. However, the anger of the Viceroy was not appeased, and Sir Salar Jang was treated at Delhi in a way unbecoming his high position. Again, on the death of the late Shams-ul-Umra, who was Sir Salar Jang's colleague in the administration of the State, Sir Salar Jang wished to be left in sole possession of the administration. The Foreign Office did not accede to his wishes, and appointed the new Shams-ul-Umra his colleague. The Government of India supposed Mr. Oliphant to be the root of all evil and insisted upon his dismissal from the service. If no European resident in India is allowed to accept service under the Nizam, Sir Salar Jang will ask Parliament to send an able Englishman from England. But in that case the Foreign Office will find itself in a very unpleasant position when it will be taken to task for its illegal proceedings. It is not good policy to alienate the Native Chiefs. Lord Lytton should intervene and effect a reconciliation between the Foreign Office and Sir Salar Jang.

Circulation,
300 copies.

Babu Kashi Nath, of the Sirsa school, has for some time past been publishing the history of the celebrated women of India in the *Kavi Vachan Sudha*. The history is brought to a close in the *Kavi Vachan Sudha* of the 3rd December with the life of the late Rani of Jhansi. She was the Rani of Raja Gangadhar Rao, of Jhansi. The Raja died in 1852, leaving an adopted son as his heir. Lord Dalhousie was at this time at the head of the administration in India. He followed the ambitious policy of territorial aggrandisement. He was of opinion that small Native States scattered here and there were perfectly useless, and that the rule of the East India Company should be established throughout the length and breadth of India. During his tenure of office the Rajas of Nagpur and Satara died without leaving any male issue, and, therefore, their States were annexed to the territories of the East India Company. All Native Chiefs trembled at this unjust act of Lord Dalhousie, thinking that the same fate would attend them sooner or later. But the events of 1857 have proved that feudatory India is the corner-stone of British rule. On the death of Raja Gangadhar Rao, of Jhansi, in 1852, his Rani applied to the Government for the installation of her adopted son to the *gaddi*. But her application was rejected, her State annexed, and all her property seized. The Government was bound to pay the liabilities of the State, but the Government ruled that the State debts should be paid out of her pension, which was inadequate to meet her necessary expenses. She had no alternative but to sit quiet at home brooding over her wrongs. She waited for an opportunity to avenge herself. Three years after, the mutiny broke out in 1857. She incited the British troops in Jhansi to rebel. On the 4th June, 1857, the troops invested the Jhansi fort. The garrison, despairing of a successful opposition against such overwhelming numbers, surrendered. But the garrison, together with the English refugees, including women and children, were treacher-

ously murdered by the blood-thirsty mutineers. This act of treachery and cruelty on the part of the mutineers is attributed to the orders of the rebellious Ráni. But it is not at all likely that a tender-hearted woman like her would ever perpetrate such an inhuman act. She then established her dominion in Jhánshi, and collected an army of 14,000 soldiers. But on the 25th April, 1858, the British troops attacked Jhánshi and captured it in two days. All the bravery and skill of the Ráni was of no avail. She effected a narrow escape, and with two thousand adherents joined the mutineers at Gwalior. After the fall of Gwalior she fled towards the Sipra river. But on her way she encountered the British troops at Morar on the 17th June, 1857, and fell bravely fighting at the head of her troops. She was a celebrated woman of her time. She managed the affairs of the State admirably ; although her rebellion has obscured her fame. But in strict accuracy it was the injustice and oppression of the Government which turned her into a rebel.

TURKEY.

The *Rahbar-i-Hind* of 4th December, referring to the late

Circulation,
450 copies.

The need of English aid to Turkey. reverses of the Turks in the war, says that England should now not lose time in coming forward to the assistance of the Porte. True, there are reasonable grounds to suspect that in the event of English interference Germany will espouse the cause of Russia. But at whatever stage of the war England determines to interfere she will have to run the same risk. In these circumstances it is better that she should enter the field before the Turks are completely overpowered and British interests seriously endangered. Several provinces of the Turkish empire have been wholly subverted in the present war. Holy Russia undertook the war under the pretext of ameliorating the condition of the oppressed Christian subjects of the Porte. But the Russian press in discussing the question of peace demands the surrender of the Dardanelles. Hence it is evident that no disinterested

feelings but a desire of territorial aggrandisement has prompted Russia to wage war against the Turks. The Turkish relief fund committees in India should not relax their energies in collecting subscriptions till the end of the war.

Circulation,
325 copies.

The *Panjáb-i-Akhabár* of the 1st December says that the late news of the war show that the table is turned against the Turks both in Europe and Armenia. Since the commencement of the war England has been declaring a policy of conditional neutrality. The British interests are now seriously menaced by the late unfavourable turn of the war. It is therefore high time that England should interfere and stem the tide of Russian advance.

NATIVE STATES.

Circulation,
220 copies.

A correspondent of the *Safir-i-Hindustan* of the 1st December complains that the Ráni of the late Rájá of Nalagarh and her infant son, who have been placed in confinement by the present Rájá, are now treated with extreme severity. The interference of the Government of India on their behalf is immediately called for. The Máharájá has also refused to pay the old liabilities of the State. The writer then mentions the names of those men whose estates have been unjustly seized by the Rájá. A list of those men from whom money has been extorted by the State is also annexed. The list contains altogether thirty-one names, and the total collections amount to Rs. 1,50,900.

Circulation,
450 copies.

The *Rahbar-i-Hind* of the 1st December says that the statement published in the *Rahbar-i-Hind* of the 24th November, on the authority of its Umballa correspondent, that the late visit of the Commissioner to Patiála cost that State five lakhs of rupees appears to be false (*vide* the *Selections* for the week ending the 1st December, 1877, page 825). A very respectable gentleman of Umballa informs us that the total cost of the visit amounted to ten thousand rupees. We are sorry for

having published a communication which has turned out to be untrue.

GENERAL ADMINISTRATION.

The *Rahbar-i-Hind* of the 4th December says that the Panjáb Administration Report for

Circulation,
450 copies.

The delay in the publication of the Panjáb Administration Reports in Urdu.

1873-74 in Urdu has lately been published. Any remarks on the report would now be quite out of time. To

attempt to point out any of the defects which may have existed in the administration in 1873, is now perfectly useless, because those defects may have been remedied during the four years which have elapsed since then. In future the Panjáb Government should try to punctually issue the Urdu report also along with the English report.

The *Mashir-i-Qaisar* of the 2nd December, after referring

Circulation,
300 copies.

The last Pushkar fair.

to the sales of horses and cattle at the last Pushkar fair, and to the distribu-

tion of prizes, complains of the fraudulent extortion of money from pilgrims by rogues. The police cannot be expected to apprehend these notorious cheats, because it receives its dues from them. Christian Missionaries as usual were also present at the fair and busily engaged in abusing the gods of Hindus and the prophet of Muhammadans. The conduct of Christian Missionaries at such fairs is unquestionably very exasperating to Hindus and Musalmáns. Far from preaching the truths of the gospel, they take to abusing the Hindu and Muhammadan religions.

A correspondent of the same paper, writing from Ajmir,

The illegal proceedings of an honorary magistrate at Ajmir.

says that a servant of Faiz Khan's (Faiz Khan being the vakil of the Kota State), being in love with the

wife of a *bhishti*, entered the house of the latter at night. But he was caught by the *bhishti* and soundly beaten. The case was brought before an honorary magistrate for decision. The witnesses of the servant being asked by the court to

identify the *bhishti*, said that as the incident occurred in darkness at night, they could not identify the *bhishti*. But the honorary magistrate himself named the *bhishti* and pointed where he stood. On this the witnesses identified him. The court would not listen to what he had to say in his defence and fined him Rs. 25. This is the way in which honorary magistrates do their work in Ajmir.

Circulation,
150 copies.

The *Muraqa-i-Tahzib*, Lucknow, of the 1st December, says

The exaction of land revenue from the zamindars for the last *kharif*.

that the peasants managed with great difficulty to tide over the distress occasioned by the failure of the *kharif*

crops. They survived the calamity by selling their ornaments, cattle, and kitchen utensils. The few showers of rain which have lately fallen revived their drooping spirits, and summoned them to the plough and the field to commence the rabi sowings. What was still left in their possession was spent in the purchase of seed-grain. But their evil destiny has not ended here. Now the Government exacts the revenue instalments for the last *kharif* from the zamindar, and the zamindar in turn demands the rent from the cultivator. The Government should show some indulgence to the agricultural classes in the present time of difficulty.

Circulation,
130 copies.

The *Urdu Akhbār* (published in Marathi at Akola) of the

A protest against the judgment delivered by the Deputy Commissioner of Seoni in a case in which a native and a European were concerned.

1st December republishes an article headed "The consummation of English justice," from the *Arunodaya*, an Anglo-Marathi paper published at

Tanna. The following is the substance of the article. A tiger used to infest the town of Seoni. Mr. Tuff, the district superintendent of police, Seoni, determined to kill the beast. Accordingly he went one day to the forest in search of the tiger. When he perceived the tiger lying in his lair at some distance from him, he asked one of his servants to ascend a tree that stood near him. When the servant got up on the tree, the superintendent tried to hand a loaded rifle to him.

But the superintendent did this so carelessly that before the servant could well catch hold of the rifle it went off and the shot injured the arm of the superintendent. The case was brought up before the Deputy Commissioner of Seoni. The superintendent confessed before the court that it was a mere accidental occurrence, and that the accused was not guilty. However, the magistrate feeling deeply for his fellow countryman whose arm was disabled by the wound, sentenced the accused to three months' imprisonment. Englishmen are in the habit of boasting of their justice and impartiality. But is this an act of their vaunted justice? Had the shot wounded the native servant, would the superintendent be sentenced to three months' imprisonment?

The *Vrita Dhára* of the 3rd December says that the *Times*

Circulation,
175 copies.

An unjust sentence passed on two native bankers of Karur for charging discount on currency notes.

of the 1st December published a notice, which was communicated to it from Bellary by telegraph, to the effect that

Lieutenant Bulson, the magistrate, sentenced two native bankers of Karur to undergo imprisonment for six months and to pay a fine of Rs. 200 for charging discount on currency notes, and that therefore the traders and shopkeepers of Karur have suspended all trade and closed their shops. In commenting upon the above decision of the magistrate, the editor condemns the sentence as unjust. In every town and village a Government treasury does not exist where men may get change for a currency note or a rupee. Suppose a man in a village wants to have change for a rupee, and the nearest Government treasury is some miles distant from the village, should the man undergo the expense of hiring a carriage to the treasury, or pay a trifling discount to the money-changer?

EDUCATION.

A correspondence of the *Koh-i-Nūr* of the 1st December,

Circulation,
495 copies.

The abolition of the Anglo-Sanskrit department attached to the Queen's College, Benares.

writing from Benares, condemns the abolition of the Anglo-Sanskrit department attached to the Queen's College, Benares. The department was established by Dr.

Ballantyne, the late Principal of the Queen's College, who is well known for his ability and learning. His object in establishing the institution was that Sanskrit scholars, after acquiring a fair knowledge of English, should translate standard English works into Sanskrit. The object of the founder of the institution has been accomplished to a great extent by the students of that institution. They have translated many good English works into Sanskrit. But as they could not afford to pay the expense of printing, the translations were not printed; nor did the Government think fit to print them at the public expense. The institution was also useful in another way. It was open to grown up men also who could not be admitted for instruction into other schools on account of their advanced age. The abolition of the institution in question is a quite unjustifiable proceeding on the part of the Government. The Government had to pay only the salary of the Professor. All other expense of every sort was borne by the Máharája of Benares. The necessity of curtailing public expenditure is generally believed to arise from the depreciation of silver, but silver has now recovered its original value. The majority of those men who have acquired learning regret that they did not learn some trade or profession. They have become civilized, but they have no means of earning their livelihood. If the Government does not wish to encourage education, why does it not abolish the whole education department?

RAILWAY.

Circulation,
160 copies.

The *Khair Khwah Alam* of the 4th December says that owing to their religious prejudices travelling by railway puts the Hindu passengers to considerable inconvenience. About a lakh of Hindus of Baroda have taken a vow not to travel by railway. Accordingly more than one lakh of Hindus went to the late Dakor fair by the ordinary road. In the third class railway carriages passengers belong-

Separate accommodation should be provided for passengers of low classes in railway carriages.

ing to all classes of society are seated without any distinction whatever. It is very disagreeable to Muhammadans belonging to respectable classes to have to sit close to men of low classes, but it is intolerable to Hindus who regard the touch of men belonging to low classes as unholy. The interests of railway companies demand that they should provide every convenience for those classes of passengers from which they derive the largest portion of their income. They should create a fourth class of carriages which should be reserved for passengers belonging to the low classes of society.

A correspondent of the *Akhbar-i-Tamanna'i* of the 1st December says that the last bathing fair held in the month of *Kártik* at Rajghat, Aligarh, came off on the 20th November last. Accordingly the Aligarh railway station was crowded with pilgrims in the morning on the 20th of November last. It was with great difficulty and trouble that they succeeded in obtaining tickets. But the railway authorities could not accommodate all of them in the morning train, therefore, to their utter disappointment, many of them were left behind. The railway authorities did not send the pilgrims, who were left behind, by a special train to Rajghat, but told them to go by the evening train. But as the great bathing day was over they did not go by the evening train, nor did the railway authorities refund them the railway fare they had paid. Thus they had to suffer a great deal of unnecessary loss and inconvenience.

Circulation,
125 copies.

LOCAL AND MISCELLANEOUS.

The *Panjábi Akhbár* of the 1st December, on the authority of its correspondent, complains of the delay in the distribution of pay to public servants in Kangra (Panjáb). The pay of the servants is in arrears for the last three months.

Circulation,
325 copies.

Circulation,
58 copies.

A correspondent of the *Benares Akhbār* of the 6th December, writing from Mirzapur, says that Mr. Lumsden and Mr. Carmichael have lately killed two tigers ; but complains of the insufficient wages paid by the two gentlemen to the beaters of game. Mr. Lumsden paid only two pice to each beater, and so did Mr. Carmichael. Formerly Mr. Carmichael used to pay sometimes one anna and sometimes two annas to each beater. It frequently happens that beaters are devoured or wounded by the beasts of prey. They never offer their services of their own accord, but are compelled to do the perilous work by order of the tahsildar or the police.

Circulation,
300 copies.

A correspondent of the *Kavi Vachan Sudha* of the 3rd December appeals to the patriotism of the Hindus to improve the Hindi language. The writer praises Babu Harish Chandra, of Benares, for the laudable exertions which he has made in this direction, and calls upon the nobility and gentry of Benares to espouse the cause of Hindi. Many new books have been written in Urdu, and several good English works have been translated into Urdu under the auspices of the Aligarh Society and the Behar Scientific Society. A society on the model of the abovementioned societies should be established at Benares to encourage authorship in Hindi.

Circulation,
230 copies.

The *Riyáz-ul-Akhbār* of the 25th November, after praising the Government and the English nation for their generosity, and referring to the relief rendered by them to the Turkish wounded soldiers, and the famine sufferers of Madras, exhorts them to render relief to the inhabitants of the famine-stricken districts of China who are perishing from starvation by thousands.

Circulation,
700 copies.

The *Oudh Akhbār* of the 3rd December says that interference in religious matters leads to very disastrous consequences. The abuse of religious freedom.

mutiny of 1857 was chiefly due to the supposed religious interference on the part of the Government of India. The present Turko-Russian war is also based on religious grounds. The perfect religious freedom which the Government of India has granted to the people is an inestimable blessing for which it is entitled to our utmost gratitude. But it is to be regretted that our countrymen are not yet in a position to make a proper use of that liberty. The object of the Government in granting us religious liberty was that every class of the community might perform its religious duties and ceremonies without any hindrance or molestation. Nothing could be further from the wish of the Government than that the natives should renounce their old religious creeds, and that religious animosity be provoked. A man can now change his faith during the day as many times as he pleases. The preaching of Christian Missionaries at public thoroughfares and streets often leads to quarrels, and induces the ignorant people to suppose that the Government secretly encourages the propagation of the Christian religion. The Government should therefore prohibit public preaching. Every man should of course be allowed to preach at his own house or Church. Moreover, no man should be permitted to change his religion without the consent of his relatives and friends.

The *Oudh Akhbár* of the 6th December, in reference to the question of the liberty of the Newspaper Press in India, argues that the censorship of the whole press will hinder the development of the Native Press. However, it is advisable that the Government should withdraw the privilege of liberty from those papers which are seditious in their tone, or publish such articles as are calculated to affect imperiously the public morality.

Circulation,
700 copies.

LIST OF PAPERS EXAMINED.

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, OR WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
1	<i>Akbbár-i-'Alam ...</i>	Meerut	Urdú	Weekly	Decr. 1st, 1877.	80 copies.
2	<i>Akbbár-i-'Am</i>	Lahore	Ditto	Ditto	Novr. 28th	945 copies (including 336 copies taken by Govt.)
3	<i>Akbbár-i-Tamannaf</i>	Lucknow	Ditto	Tri-monthly	Decr. 1st	125 copies.
4	<i>Akmál-ul-Akbbár</i>	Delhi	Ditto	Weekly	" 2nd	120 "
5	<i>Aligarh Institute Gazette</i>	Aligarh	Urdú-English	Bi-weekly	" 1st & 4th	343 copies (including 94 copies taken by Govt.)
6	<i>Almorah Akbbár</i>	Almorah	Hindí	Bi-monthly	" 1st	77 copies.
7	<i>Anjuman-i-Akbbár</i>	Sháhjahánpur,	Urdú	Ditto	" "	50 "
8	<i>Anjuman-i-Hind</i>	Lucknow	Ditto	Weekly	" "	130 "
9	<i>Anjuman-i-Panjab</i>	Lahore	Ditto	Ditto	Novr. 30th	410 copies (including 250 copies taken by Govt.)
10	<i>Anwar-ul-Akbbár</i>	Lucknow	Ditto	Ditto	Decr. 2nd	100 copies.
11	<i>Ashraf-ul-Akbbár</i>	Delhi	Ditto	Tri-monthly	" 1st	105 "
12	<i>Benares Akbbár</i>	Benares	Hindi	Weekly	" 6th	58 "
13	<i>Bharat Bandhu</i>	Aligarh	Ditto	Ditto	Novr. 30th	140 "
14	<i>Dabdaba-i-Sikandari</i>	Rámpur	Urdú	Ditto	Decr. 3rd	352 "
15	<i>Guldastah Shora</i>	Lucknow	Ditto	Monthly	" 1st	125 "
16	<i>Gwalior Gazette</i>	Gwalior	Hindí-Urdú	Weekly	Novr. 25th	" "
17	<i>Jaipur Akbbár (Rajputana),</i>	Jaipur	Urdú	Ditto	" 30th	125 "

18	<i>Jalwah Túr</i> ...	...	Meerut	...	Ditto	...	Ditto	...	Decr.	1st	"	142	"
19	<i>Kárnámah</i> ...	...	Lucknow	...	Ditto	...	Ditto	...	"	3rd	"	300	"
20	<i>Kaukab-i-Hind</i> ...	...	Ditto	...	Ditto	...	Bi-monthly	...	"	5th	"	260	"
21	<i>Kavi Vachan Sudhá</i>	...	Benares	...	Hindí-English	...	Weekly	...	"	3rd	"	300	"
22	<i>Kayasth Samachár</i>	...	Lucknow	...	Urdú	...	Monthly	...	"	6th	"	200	"
23	<i>Khair Khwah-i-Alam</i>	...	Delhi	...	Ditto	...	Weekly	...	"	4th	"	160	"
24	<i>Khair Khwah-i-Hind</i>	...	Ditto	...	Ditto	...	Ditto	...	"	1st	"	200	"
25	<i>Khair Khwah-i-Oudh</i>	...	Lucknow	...	Ditto	...	Bi-monthly	...	Novr.	30th	"	30	"
26	<i>Koh-i-Núr</i> ...	...	Lahore	...	Ditto	...	Bi-weekly	...	Decr.	1st & 5th	"	495 copies (in- cluding 30 copies taken by Govt.)	"
27	<i>Lama-i-Núr</i>	...	Jaunpur	...	Ditto	...	Weekly	...	Augt. 19th & 26th, Sept. 30th, Oct. 7th & 14th, Novr. 25th, & Decr. 2nd, 1877.			57 copies.	
28	<i>Lauh-i-Mahfúz</i>	...	Moradabad	...	Ditto	...	Ditto	...	Novr.	30th,	1877.	85	"
29	<i>Lawrence Gazette</i>	...	Meerut	...	Ditto	...	Ditto	...	Decr.	4th	"	500 copies (in- cluding 50 copies taken by Govt.)	"
30	<i>Márvár Gazette</i>	...	Jodhpur	...	Hindí-Urdú	...	Ditto	...	Novr.	26th	"	100 copies.	"
31	<i>Mashir-i-Qaisar</i>	...	Lucknow	...	Urdú	...	Ditto	...	Decr.	2nd	"	300	"
32	<i>Meerut Gazette</i>	...	Meerut	...	Ditto	...	Ditto	...	"	3rd	"	80	"
33	<i>Mitrá Bilás</i> ...	...	Lahore	...	Hindí	...	Ditto	...	"	"	"	200	"
34	<i>Mufid-i-'Am</i> ...	...	Agra	...	Urdú	...	Tri-monthly	...	"	1st	"	100	"
35	<i>Mufid-i-Hind</i> ...	...	Delhi	...	Ditto	...	Weekly	...	"	"	"	125	"
36	<i>Muhib-i-Hind</i>	...	Meerut	...	Ditto	...	Ditto	...	Novr.	24th	"	245	"
37	<i>Mumba-ul-Akham</i>	...	Lucknow	...	Ditto	...	Bi-monthly	...	"	30th	"	30	"
38	<i>Muraka-i-Tahzib</i>	...	Ditto	...	Ditto	...	Monthly	...	Decr.	1st	"	150	"
39	<i>Mullai-i-Núr</i> ...	...	Cawnpore	...	Ditto	...	Weekly	...	"	4th	"	50	"
40	<i>Naiar-i-'Azam</i> ...	...	Moradabad	...	Ditto	...	Ditto	...	Novr.	28th	"	90	"
41	<i>Najm-ul-Akhabár</i>	...	Meerut	...	Ditto	...	Ditto	...	Decr.	1st	"	150	"
42	<i>Nizám-ul-Akhabár</i>	...	Delhi	...	Ditto	...	Ditto	...	"	3rd	"	45	"

List of papers examined—(concluded).

No.	NAME.	LOCALITY.	LANGUAGE.	MONTHLY, WEEKLY, OR OTHERWISE.	DATE.	CIRCULATION.
43	<i>Nár-i-Afshán</i> ...	Ludhiana	Urdú	Weekly	Decr. 6th, 1877.	407 copies.
44	<i>Nár-ul-Anwár</i> ...	Cawnpore	Ditto	Ditto	" 8th "	380 "
45	<i>Qudh Akhbár</i> ...	Lucknow	Ditto	Daily	" 3rd to 8th "	700 copies (in- cluding 50 copies taken by Govt.)
46	<i>Oudh Punch</i> ...	Ditto	Ditto	Weekly	" 4th "	230 copies.
47	<i>Panjab-i-Akhhár</i> ...	Lahore	Ditto	Ditto	" 1st "	225 "
48	<i>Patála Akhbár</i> ...	Patála	Ditto	Ditto	" 3rd "	247 "
49	<i>Prince of Wal's Gazette</i> ...	Meerut	Hindí-Urdú-English,	Ditto	" 4th "	150 "
50	<i>Qaisar-ul-Akhhár</i> ...	Allahabad	Urdú	Ditto	" 2nd "	100 "
51	<i>Rafáh-i-Am</i> ...	Sialkot	Ditto	Bi-monthly	Novr. 30th "	600 "
52	<i>Rahbar-i-Hind</i> ...	Lahore	Ditto	Bi-weekly	Decr. 1st & 4th "	450 "
53	<i>Riaz-ul-Akhhár</i> ...	Khairabad	Ditto	Tri-monthly	Novr. 5th & 25th "	230 "
54	<i>Rohilkhand Akhbár</i> ...	Moradabad	Ditto	Weekly	Decr. 1st "	210 copies (in- cluding 50 copies taken by Govt.)
55	<i>Sádiq-ul-Akhhár</i> ...	Bhawulpur	Ditto	Ditto	Novr. 26th, & Decr. 3rd, 1877.	699 copies.
56	<i>Safir-i-Budhána</i> ...	Muzaffarnagar,	Ditto	Ditto	Decr. 5th, 1877.	500 "
57	<i>Safir-i-Hind</i> ...	Delhi	Ditto	Bi-monthly	Novr. 30th "	150 "
58	<i>Safir-i-Hindustán</i> ...	Amritsar	Ditto	Weekly	Decr. 1st "	220 "
59	<i>Saiad-ul-Akhhár</i> ...	Delhi	Hindi-Urdú	Tri-monthly	" "	86 "
60	<i>Sir Punch Hind</i> ...	Lucknow	Urdú	Weekly	" "	150 "
61	<i>Shola-i-Túr</i> ...	Cawnpore	Ditto	Ditto	" 4th "	310 "

62	Umdat-ul-Akhhár	...	Fatehgarh	...	Ditto	...	Ditto	...	Novr.	28th	"	150	"
63	Urdú Akhhár ...	...	Delhi	...	Ditto	...	Ditto	...	Decr.	1st	"	69	"
64	Urdú Akhhár	...	Akola	...	Maráhti	...	Ditto	...	"	"	"	130	"
65	Urdú Akhhár (Akola)	...	Ditto	...	Urdú	...	Ditto	...	"	"	"	190	"
66	Vakil-i-Hindustán	...	Amritsar	...	Ditto	...	Ditto	...	Novr.	30th	"	212	"
67	Vrit Dhára ...	...	Dhár	...	Maráhti	...	Ditto	...	Decr.	3rd	"	175	"

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